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Lord, Bless All Vacations

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from August 20 to September 19

Illumination: In quietness and confidence I realize my oneness with the Father and I am illumined with new understanding.

Prosperity: In quietness and confidence I affirm the drawing power of divine love as my magnet of constantly increasing supply.

Healing: In quietness and confidence I realize my oneness with the silent Healer within who lovingly binds up and makes perfect every part of my being.

For instructions about these thoughts turn to page 48

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Conquering Faith

from the writings of

CHARLES FILLMORE

Faith is the substance of things hoped for.

COMPARATIVELY SPEAKING, faith is strong, substantial; hope is weak. Faith is much more positive than hope. Faith is a spiritual quality that plays a vital part in all creative processes. No great enterprise was ever launched without faith. Many men have imagined vast structures, but they lacked the faith to make them realities.

It is through faith that we launch out into the depths of potential substance and mold it into the things of which we have dreamed.

Faith is the quality in us that makes daydreams become substantial reality. Faith is assurance made tangible and real through accomplishment and manifestation of that which has lurked in consciousness as a possibility only.

How faith is developed in man is illustrated by

Peter, the weak, cowardly, and vascillating fisherman. He affirmed his undying loyalty to Jesus one minute and denied that he knew Him the next. But he grew to be one of the most loyal and trusted of the Twelve.

Above all, have faith in your ability to accomplish all things through Christ. Have faith in God. Have faith in all men and women as sons and daughters of God, and they will prove true to you though they seemingly betray the world.

Jesus had faith in God, and it gave Him faith in all men. Spiritual understanding reveals the universality of all things. When they brought to Him the lame man on the couch, lowering him into the house through the ceiling, Jesus, "seeing their faith," healed him, not alone because of the lame man's faith but because of the faith of those who brought him.

The great preacher, James Freeman Clark, once said: "All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clean, deep, living convictions rule the world."

Faith is the belief that you have power to do the seemingly impossible, power to achieve all things. Faith brings about right results in the affairs of those who cultivate it. It is a magnetic power that draws to us our heart's desire from invisible spiritual substance. Faith is a deep inner knowing that that which is sought is already ours for the taking. "Assurance of things hoped for."

"Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." Nothing shall be impossible unto you if you have faith in God. "Blessed *are* they that have not seen, and *yet* have believed."

That the single eye fills the whole body with light is no mere figure of speech. To your faith add understanding, and you will discover why the possession of things—money, diamonds, and lands—does not bring happiness. The pearl of great price is Truth.

"Mind of the Spirit" is quickened in us and does its perfect work in us, as it did in Jesus, when we swing our faith into action, believing that we have the mind of Christ and that it is doing its perfect healing work in us.

All our ideas and thoughts should pivot on faith. Working from this foundation we find that the door leading into the kingdom of the heavens is wide open to us.

In the 11th chapter of Hebrews we find a pyramid of faith achievements. "By faith Enoch was translated that he should not see death . . . By faith Noah . . . prepared an ark to the saving of his house . . . By faith Abraham, being tried, offered up Isaac . . . By faith Moses, when he was born, was hid three months by his parents . . . By faith the walls of Jericho fell down . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, es-

caped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

Our holding persistently in thought to the reality and power of things spiritual establishes them in mind substance and they become realities in our lives. To this end affirm the following statements:

I believe in the presence and power of God-Mind, and it to me is the very substance of intelligence.

"According to your faith be it done unto you."

All doubts and fears are dissolved and dissipated; I believe and have unchangeable confidence in God and His unchangeable law.

"Great is thy faith: be it done unto thee even as thou wilt."

With my mind's eye I see more and more the reality of true ideas ever existing in Divine Mind, and I have faith in their power and efficiency.

"I believe; help thou mine unbelief."

I am saved from grief and pain through my faith in the love and protection of God omnipresent.

My faith grows stronger day by day because it is planted in God and grows by leaps and bounds.

My faith in God is a mighty tower of strength and stability, which stands immovable against all the blasts of adversity.

I know that He in whom I trust is able and willing to give me whatsoever I ask.

"Whatsoever ye shall ask in my name, that will I do."

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

Procrastination

CLARA BERANGER

MR. MICAWBER, a character in "David Copperfield," has become symbolic of the habitual procrastinator, who puts off today's action in the fatuous hope that something will turn up tomorrow. Mr. Micawber speaks the well-known words, "Procrastination is the thief of time." Yet he never profits from his own wise words. Improvident, indolent, dilatory, always full of theories and ideas that he never tries to execute, he idles his days away, waiting confidently for something to turn up. So well has he become known that his name is included in our language as a synonym for the word procrastinator, meaning one who puts off until another day or time.

There are not too many Micawbers in the world today, but unfortunately most of us have a trace of the habit of delaying until tomorrow what we should do today. There are several causes for procrastination, the most common of which, perhaps, is sheer laziness, a tendency to defer doing things that we know should be done immediately. Because it does not harm anyone, this kind of procrastination may not seem serious enough to be called a sin. Yet many wise men have considered it a human fault that should be eliminated. In The Epistle of James we find, "Come now, ye that say, To-day or to-morrow we will go into this city . . . ye know not what shall be on the morrow." One of The Proverbs tells us not

to boast ourselves of tomorrow, "for thou knowest not what a day may bring forth." In II Corinthians Paul says, "Behold, now is the acceptable time; behold, now is the day of salvation." And Saint Augustine says, "God has promised forgiveness to your repentance; but He has not promised tomorrow to your procrastination."

Easygoing manners of natives in tropical climates, their leisurely pace, their slow-voiced *manana* in response to a request to perform some task are indicative of habitual procrastination. Whether the cause lies in the hot climate or in the temperament of the people, the result is lack of purpose. They become content with laziness, untidiness, squalor, and even disease rather than make the effort required to remedy the condition.

The *manana* or tomorrow habit of thought often leads to neglect of necessary duties or to thoughtless deferment of them until some time in the future. It is a perilous habit, because it indicates lack of organized thinking and an infirmity of purpose that almost inevitably produces work less effective than it could be had the idea or plan of action been put into immediate execution. Also, as James said, we never know what is going to happen tomorrow. Just as we should not worry about the morrow, so we should not rely on its providing time for postponed tasks.

Another reason for procrastination is the feeling of being weighed down by all the things we think we have to do. In the tense, strained existence of today we are prone to become mentally uneasy because of the variety and multiplicity of our tasks. We waste time regretting our acts of yesterday or think-

ing fearfully about tomorrow, and we become so distracted that we fail to discriminate the important from the unimportant things. When we let tasks slide that we should do and allow ourselves to worry because of it we become more and more tense and confused.

I have helped to bring order to my affairs by asking myself before giving thought or time to any matter at hand, "How important is it?" As one who for many years has combined domesticity and motherhood with a career of writing and teaching, I am often faced with the problem of how to accomplish all my work and duties in the short time of one day. For many years, before my study of Truth, I used to let the thought of all I had to do make me so uneasy and fearful that I would never get my work done. Naturally, this state of mind prevented efficiency. An affirmation, "Divine order is now established in my life and affairs," spoken whenever I began to feel rushed, helped me to rid myself of tension. It led me to organize my day in such a way that I stopped fussing about all I had to do and realized that a quiet mind, in tune with timeless Spirit, can accomplish everything easily and smoothly. I would do one thing at a time, concentrating on it fully until it was completed. The words of Paul in The Epistle to the Philippians, "But one thing *I do,* forgetting the things which are behind," recurred to me constantly. Words from Ecclesiastes, "For everything there is a season, and a time for every purpose under heaven," proved equally helpful.

It took me about six months to break the habit

of procrastination caused by undirected thinking and tension and to overcome the feeling of being overwhelmed by all that had to be done. Gradually, by realizing that the source of all energy is God and that I always have access to His limitless power, I was able to use my time efficiently and to accomplish calmly and without hurry whatever had to be done. I learned to concentrate on one thing at a time without looking backward or forward. Now each morning before the work of the day begins, I turn to God in prayer and gratitude for the energy that is mine. I then go about my work quietly and confidently.

We students of Truth know that we can overcome any error of mind or body if we turn in thought to God and put our trust in His mighty, loving power. We shall never become confused and overwrought if we only take time to turn to Him in prayer. Where God is, there is always harmony and order. He is with us all the time—He is omnipresent, omnipotent, omniscient. He never fails us if we trust Him sufficiently. He who created the universe, who guides the stars in their courses, who regulates the flow of the sea and the order of the seasons will keep us on our own rightful path. He will establish order in our lives if we but turn to Him in meditation and prayer. One of the most majestic passages in the Bible is that in which God talks to Job from the whirlwind. He tells Job to "stand still, and consider the wondrous works of God." He speaks of having laid the foundation of the earth, of creating the rain, the thunder and lightning, the snow and the winds, of providing food for man and beast, of controlling the skies and the seas. And Job answers:

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

Those of us who let ourselves become involved in the thousand and one things to be done, who strain and worry and procrastinate would do well to obey God's command to stand still and consider His works. We can learn how to rest our nerves and control our outward-pointed minds by taking time for solitary and silent contemplation, by drawing all our mental energies to one point—God. We can gain serenity and poise by communing with the Spirit of God, which is within all of us. We may be tempted to say, "But how can I stop and take time for going into the silence when I have so much to do already?" We can have all the time we need if we organize and regulate our activities in a systematic way. We can accomplish what must be done and fulfill our obligations with greater dispatch and efficiency if we take time out to go into the silence for serenity and guidance. These moments of solitude and silence are as necessary for the spirit as bread is for the body. Keeping mind and body still and listening to the voice of infinite Spirit will put us back on an even keel and give us a clear perspective of the importance and unimportance of the tasks that confront us. We come out of the silence refreshed and calm, quickened by spiritual energy that can be channeled immediately into unhurried productive activity. We can train our minds to concentrate on one thing at a time and to attack it with enthusiasm and efficiency.

Another contributing cause of procrastination is unwillingness to face issues as they present themselves. In Margaret Mitchell's novel "Gone With

the Wind" Scarlett O'Hara repeatedly says: "I won't think of it now, I'll think of it tomorrow. After all, tomorrow's another day." With Scarlett procrastination is a basic character fault—a refusal to consider serious problems in the unconscious hope that postponement may dissipate the trouble. This type of procrastination can be very harmful, particularly when we deliberately close our eyes and minds to ideas or issues that need immediate and careful consideration.

We Americans have a tendency toward a *laissez faire* attitude. If a subject is unpleasant or seems in some way to threaten our easy and regular way of life, we are prone to put off thinking about it. I do not mean that we should dwell mentally on negative ideas. We know this is wrong spiritually. But it is equally wrong to defer thinking of important matters that may affect us and the whole world. Too often we are frankly indifferent and neglectful of social, economic, or political duties. We thoughtlessly lean on others without knowing whether they are equipped properly to do our thinking and acting for us. This inertia, this willingness to "let George do it" rather than thinking and doing for ourselves is both unAmerican and unchristian. The American must prove his good will as a citizen by giving serious thought to vital problems concerning his country. The Christian must prove his faith by works. "What doth it profit, my brethren, if a man say he hath faith, but have not works? . . . by works a man is justified, and not only by faith." The good citizen and Christian will not shut his mind or heart to issues that need his highest spiritual endeavor.

A striking example of public apathy and procrastination of thought was shown in our vapid response to the news that a hydrogen bomb had been exploded with destructive power greater than any instrument of war ever devised by man. But most of us gave it only a passing thought and perhaps uttered a platitude about how terrible it would be if it were ever used. Then we went on with business as usual.

"What else can we do?" someone may ask. Not be afraid, certainly. But by giving the matter careful thought, we can see that there is only one answer —the elimination of war itself. We can start constructively to discover what we, as individuals, can do to promote peace. We can stop relying on someone else to act for us and start relying on our own God-given power to think and act for ourselves. It is appalling that a great crisis in the affairs of the world has made such little impression on our minds or in the routine of our daily living. Nothing can stand against the potential power of the atomic or hydrogen bomb except the power of God working in man. If enough people trust God, constantly pray for guidance, and follow the dictates of Spirit, we have nothing to fear.

Several years ago I heard a minister tell the story of a young girl who was urged by a friend to take up religion. The girl answered: "No, I want to have a good time while I'm young. There's time enough to think about religion when I'm too old to enjoy life." Her premise was faulty on two counts. She assumed that religion automatically precluded enjoyment of life, and she procrastinated in giving it serious thought. The most truly happy persons in the

world are those who believe in God and follow a path of spirituality. Religion does not mean renunciation of all worldly pleasures, as the Puritans believed. It means putting first things first and God above all else. Jesus says, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

In this atomic age we dare not procrastinate in thought. We dare not say, "I'll think about it tomorrow." If we are to be saved, if the world is to be kept from utter annihilation, each and every one of us must think and act now to promote peace, to bring God's kingdom on earth. Only God can prevent the destruction that will inevitably accompany an atomic war. Only world citizenship in the kingdom of heaven, with all of God's children following a pattern of selfless spiritual living, can insure continued citizenship in the kingdom of earth. "Thy kingdom come . . . in earth, as it is in heaven."

Scientists who invented the atomic bomb have also made world unification possible by eliminating our previous concepts of time and space. To work for some form of world government, wherein every nation would yield part of its autonomy in exchange for protection against war, would help to promote peace and to manifest that which "he made of one every nation of men to dwell on all the face of the earth." Already some movements toward world unity are under way—the United Nations, the Council of Europe, the European Defense Community, and various other economic and political alliances between states and nations. Only through combined efforts of active, spiritual minded persons can the

vision of world unification become reality. And in these days of crisis every individual has a personal responsibility to do his share in a work that will prevent us from living in the shadow of war. Only when this is accomplished will the world know the true meaning of the words of Jesus: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

We who try to live spiritually dare not delay in giving time and thought to the necessity for world peace and the methods by which it can be created. Our nation is called the leader of the world. We, its citizens, must do our part to help our country lead wisely and well toward the goal of world unity. Let us not procrastinate in thought, but think and act upon our thought this very day. However, let us act not in fear, "for God gave us not a spirit of fearfulness; but of power and love and discipline," but in the high hope that the noble concept of world unity and world peace will not fail if we, as divinely inspired individuals, follow the pattern that God created for us.

If indolence or the pressure of seemingly overloaded days has developed in you the habit of putting off until tomorrow what should be done today, if you postpone facing issues that can be solved only by immediate thought and action, then you must start now—at once—to rid yourself of this habit. With the help of God you can develop habitual promptness, calmness, and order in your way of thinking and acting. You can learn to live each day without fear, confident that whatever may happen in the world the redemption that Jesus promised will be

fulfilled if you do your part. "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

You can affirm: *I do whatever has to be done in its proper time and place. I do not allow regret of the past or fears for the future to disturb my equilibrium or to prevent my acting in the present. I think and act with calmness and orderliness, and I do one thing at a time. In everything I turn to God for guidance, confident that He gives me all the courage, energy, and time I can ever need.*

You will be helped in eliminating the habit of procrastination by meditating on these passages from the Bible:

"Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses."

"Ye that put far away the evil day, and cause the seat of violence to come near . . . shall . . . now go captive with the first that go captive."

"But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

"Thus saith Jehovah, Set thy house in order."

"Establish my footsteps in thy word;
And let not any iniquity have dominion over me."

"I have made haste, and delayed not,
To observe thy commandments."

"Though a host should encamp against me,
My heart shall not fear."

"What doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him."

"Fear God, and keep his commandments; for this is the whole *duty* of man."

"So then let us follow after things which make for peace, and things whereby we may edify one another."

"Behold, how good and how pleasant it is
For brethren to dwell together in unity!"

"I know that my Redeemer liveth,
And at last he will stand up upon the earth."

Morning Meditation

Emily May Young

I know not what this day will bring,
But I can cause some heart to sing
By calming doubt and halting fear
With courage, confidence, and cheer.
And should I find one tired and wan
I'll use my strength to help him on,
Or if some lonely soul should seek
Companionship, then I can speak
A friendly word; I can relieve
The many aching hearts that grieve
Because of death or some dire loss,
By tender sharing of their cross;
The hungry folk I can help feed,
And minister to the sick one's need,
Such caring weaves into the whole
A kindred blessing to my soul.

You Can Be Rich, Too

W. G. MONTGOMERY

A FRIEND ONCE said to me, "I suppose I have done fairly well in life; I started out with nothing and still have it!"

It is true that my friend has not accumulated much in the way of worldly goods; yet he is one of the richest men I have ever known. He is rich in reputation, in good deeds, in culture, and in contentment. Socrates says, "Contentment is natural wealth."

This friend is naturally rich. He has done and is doing much for the world. And he will remain rich forever, not because of what he has but because of what he is within himself.

I left this man, thinking that it would be a good thing for all of us to sit somewhere quietly and try to find out just how rich we actually are.

But we cannot determine this in an ordinary way. We cannot tell how rich we are by looking into our bank books, by gazing over our farms and fields, or by totaling the value of our stocks and bonds. These are mistakes too often made in estimating one's wealth.

While we may have titles of ownership to many things for a time, none of them really belongs to us. So in determining just how rich we are we cannot include the price of the luggage we carry, but only the divine values that make life what it is—or is not because of our lack of these values.

Probably we can find no better way to determine

the amount of our real riches than by asking ourselves a few questions. By being honest with ourselves we can soon learn how much we possess without anyone else being the wiser.

The riches of which I am speaking are such that no tax can touch them. I am thinking of values that last, of investments that endure, of riches that cannot be stolen, lost, or taken from us. And this leads me to the first questions: How much of these unseen values do you and I as individuals possess? How much wealth would we have left if we were stripped of all earthly goods?

I am not saying that earthly goods are not valuable. What I want to emphasize is that they do not constitute real riches. Find out what you have left after your earthly goods are gone, and then you will know how much of real riches you possess. What is left will be your very own.

Whatever you have in the way of buildings, land, money, and securities are only held in trust and are merely externals of your life. All such things are good, but they can easily be lost. And if they should be swept away, how rich would you then be?

This leads me to more questions? If we were suddenly deprived of all our modern conveniences, what resources within ourselves would we have to fall back on? Would our lives still be rich and full, or empty, impoverished, and undone? To what extent do we have to depend on the things we use and handle for our happiness? An honest answer will, I think, tell us a good deal.

We drive cars, eat big dinners, meet our friends, go to the movies, watch television shows, read news-

papers, and do many other things to keep time from becoming heavy on our hands. Now suppose we should suddenly lose all these things. How would we get along?

To illustrate this point I refer to a personal incident. A few evenings ago, during a storm, our electrical service was interrupted for several hours. Our furnace stopped, the electric range would not heat, the radio was useless, the lights were out, the streets were dark. It was as if we were transported back to a past century. But this did not bother me or my family. We sat by a wood fire in the fireplace, popped corn, and talked about many things. And so, you and I can have all the modern conveniences and still be poor, and we shall always be poor unless we can be happy without them.

How long could we live alone with ourselves, if necessary, and be content? What would happen to us if we were shipwrecked on some island all alone, with no books, no movies, no radio, no place to go? Granted that we had all the food and shelter we needed, what yould we do with ourselves?

Would we have enough mental and spiritual resources to supply ourselves with employment, entertainment, and peace? Or has our previous happiness depended so much on material things that we would be distracted? The answer to this will also help us to determine whether we are rich or poor.

You probably know persons who cannot live with themselves very long at a time without becoming bored. For them to sit down and be alone with themselves for a few hours is quite unendurable to them. They must read a paper, play a game, turn on a

radio, go somewhere, or else be miserable. To remain alone with their own lives and thoughts is a completely unwanted ordeal.

This, of course, is because they lack the invisible riches, or real wealth of mind and peace, which must be within themselves. Earthly goods are important, but spiritual wealth is more so; and each man can have it.

This leads to the last questions, and ones that are quite important in trying to find out whether we are rich or poor. Just what does education mean to you? Is its purpose to fit you to live as a spiritual being, or is it a mere makeshift to a higher salary? The big purpose of both education and religion, as I understand it, is to lead us to an appreciation of the finer, nobler, and spiritual things of life. Are they doing this for us? Are our education and our religion lifting us out of littleness into largeness, out of molehills into mansions, out of the earthly into the divine?

Do they give us the long look and the far-off view? Are our education and religion awakening us to visions and dreams of the divine and pulling us toward heaven?

Education is nothing unless it gives us cultural and spiritual appreciation and instills within us deep and abiding love for the sublime and beautiful and peaceful things of life, which do not pass away.

It is that type of education cluttered with counting houses, social climbing, and dollar signs which is making so many of us miserably poor now, and will continue to do so until we break away from it for the higher things of life.

Jesus says, "I came that they may have life." What does Jesus mean by the word *life?*

Some of our educators may define life in the sense of getting along in the world, achieving position and power. Science, probably, would define it in terms of energy. But to Jesus life meant reality, invisible riches; and unless we have these spiritual realities stored up within us, we do not have much of life and will remain poor despite lavish surroundings.

How rich are we, then? It all depends on what we have within us. Being rich within, we can own everything without holding a deed to anything. We can own mountains, lakes and rivers, sunsets and apple orchards, skyscrapers, and all other things our eyes may gaze upon.

Since being rich depends on our power to appreciate things of Spirit, it follows that we possess everything our minds and hearts can hold.

Lord Byron owned the ocean, the stars, the Milky Way; Socrates owned all Athens; Jesus owned the world without having a place to lay His head. Was Jesus poor? In this world's goods, yes; but He was immensely rich in the wealth that abides. "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven."

It is this inner wealth that enriches us and the lack of it that keeps us poor. This is what makes the friend I mentioned so rich, although he says that "he started out with nothing" and still has it. The truth is that he has everything!

He is so rich in the things that make a full life and that last forever that he has little use for the

excess baggage that hinders so many of us. And since he is so rich, I know that you can be rich too, just as I and everyone else can be. Indeed, there is no need of anyone's being poor! We are all children of our heavenly Father, and all that He has is ours if we only make use of it. A full purse for a few moments is of no consequence when compared with the life that is full forever!

Living Waters

Hazel Thomas Wright

High in the mountains one may come upon
A hidden wellspring deep and crystal clear;
Its constant source supplies the little stream
That bubbles from its depths year after year.
Joyously tumbling down the mountainside,
Bathing its mossy banks with silver spray,
The cooling water of the little stream
Gives life and comfort all along its way.

Deep in the consciousness of every man
The living waters flow; divine supply
For every need of body, mind, and soul.
No need to fear God's wellspring will run dry!
The current of His love flows ever on
To heal, to bless, to prosper all our ways.
Let us have faith in God for our supply,
And be renewed and strengthened all our days!

Words

HELEN CLARKE

Part One

WORDS HAVE tremendous power, and we are given complete freedom in our choice of the words we use.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not."

When we lose ourselves in these verses so deeply that we feel their reality, we are inspired to try earnestly to think before we speak. For our thoughts are silent words and they must be as true, as creative as our spoken words. We cannot open ourselves to God by speaking one word when in our hearts and minds rings quite another. To co-operate with the creative energy of God, we must feel the words of light and life that shine "in the darkness," and they will then be the words we speak.

"And the Word was God." Very few persons attain such a profound realization of God's words that they live by them completely, but the wonderful fact is that as we feel, think, and speak God's words so do we reflect joy, creativeness, and love in our lives. Not one effort toward the feeling, thinking, and speaking of God's words is ever futile or lost. We

must work with God in order that He be enabled to work with us. We must open ourselves to Him. We make our own choice in our use of words. Eventually we shall learn to feel, to think, and to speak only God's words. but we must begin now in what we call the "little" things of life. The acorn is small and the tree is large, but in the acorn lies the possibility of the tree. And in God's sight the small things are as important as the large.

Judy is a friend of mine. She lives in a modest home with her husband and two small children and she is interested in interior decorating. I am filled with wonder and delight by the way in which she transforms the "little" daily jobs into joyful significance by her unusual naming of them. For instance, to call her duties in the kitchen "drudgery" is simply unthinkable. To Judy doing the dishes and making the kitchen sparkle are incidentals. While her hands are efficiently performing these tasks. Judy devotes herself and her thinking to other channels. Perhaps she sings a gay little song or maybe she figures out the color scheme for redecorating the spare bedroom or she composes a catchy jingle. She says that wiping up the floor is "doing my physical culture exercises so I'll be beautiful." She shines the windows "so the sun can get through." Or she's just being exultantly happy over her power to make her home lovely.

Often her two children help Judy perform her duties. And how the place rings with merriment! If there are any dismal words describing household duties, Judy doesn't know them. The delightful part is that this alchemy exists in everything she does. She

goes about joyfully "creating beauty" in her home. I call it "loving God."

If you drop in unexpectedly on her in the morning and ask, "What are you doing, Judy?" she will usually answer, with a dimpled smile, "Making the place beautiful." I don't think I've ever heard her answer, "Oh, just doing the housework." What a difference in feeling, thought, and words! A difference so vital that it is difficult to realize fully. She is not "working" in the sense of doing tiresome chores, but she is expressing gratitude—to God, to life, to everyone, and to everything.

"Why can't I be like Judy?" I ask myself. And that brings me sharply to the matter of words. I am not like her because I do not feel, think, and speak her words, which are God's words, happy, dynamic. Too often I find myself tagging the new life of today with old labels—labels loaded down with the accumulation of dismal feeling and thinking of the past. If I would start now, on this new day, and rename every action that I have felt unhappy about in the past and then sincerely try to feel and to think the new words—God's words—I could at least approach what Judy is doing.

Before we can truly and effectively speak God's words we must feel and think them. The spoken word is a corollary, an inevitable result of the tremendous urge of what we feel and think. God's words must, in the nature of things, be constructive, creative words, full of life, full of enthusiasm, love, and joyousness. Such words carry inexhaustible power. While we must feel and think true words before we can speak them in their full triumphant

power, their very sound is an inspiration to realization of that power.

The next time you become entangled with a negative, unhappy word, such as "anger," go into a room by yourself, close the door, walk to a mirror, and deliberately smile. Throw every bit of sincerity that you have into your smile. You will find that you cannot smile at yourself and remain angry for very long. The power of your smile dissolves the negative impulse carried by the unhappy word, and God's words become uppermost in your consciousness.

So it is with God's words. We cannot repeat them, trying honestly to feel them, without their creative energy flowing through us to the extent that we succeed in our effort to feel them. The mere repetition of God's words, coupled with the honest endeavor to feel them, builds up receptivity, awareness, joyousness. Try it and you will see! You will find that God's joy is waiting eagerly for you to make it possible for it to operate in your life. "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

TO BE CONCLUDED

Mind is the arbiter of life! it is the creator and shaper of conditions, and the recipient of its own results. It contains within itself both the power to create illusion and to perceive reality.—JAMES ALLEN

Emotional Control Richly Rewards Us

CHARLES H. KYSON

IF WE WERE to determine what characteristics make a person outstanding, what would they be? Can we acquire them? If so, are they worth our effort? Certainly among the attributes of greatness, emotional control ranks high. Men and women who acquire this quality often rise to positions of authority and responsibility, and their salaries are frequently in the high brackets. What characterizes such persons? When faced with an urgent situation requiring decision and effective action they remain calm, unhurried, and unruffled. They waste no energy in fits of anger, and no cankerous resentment obscures their careful, considered, and wise judgment. Persons with self-control do not squander effort or time in emotional upsets; they do not indulge in futile quarrels with those who disagree with them. Because they restrain themselves from emotional tantrums, they free themselves to think clearly, to analyze dispassionately, and to act wisely. Such control tunes the mind to receive impulsions from Superintelligence—God—and such impulsions manifest themselves as original ideas that create new and constructive forms, methods, and achievements.

It is easy to recognize emotionally controlled persons; they seem to work effortlessly and to accomplish much. However, behind their apparently frictionless achievements are smoothly functioning

minds, the disciplined ability to select the most important task of the moment, to concentrate on it, and effectively to dispose of it.

Because complete emotional control is somewhat rare, persons who possess it get things done. This focuses attention upon them. Their ability to accept responsibility and effectively to carry out its obligations arouses the interest of those in authority. Business executives eagerly look for such unusual traits; the success of their businesses depends on their finding and developing such employees and placing them in positions of responsibility and authority.

Those who control their tempers, curb their emotions, and deal fairly with others are respected by their associates, and their associates instinctively look to them for advice, guidance, and leadership. Logical thinking enables them to speak clearly and effectively and to convince and influence others. This mastery of the emotions requires patience, practice, and mental discipline; but it is richly rewarded in any occupation.

The question that arises then, is: How can we begin to control our emotions? To define clearly what we want helps in obtaining it. So for our immediate purpose we can confine emotional control to preventing anger from distorting our judgment. We can say that it excludes resentment and irritation from our consciousness, that it prohibits uncharitable criticism of others. Stated constructively, we can develop emotional control as we think, speak, and act toward others as we would have them act toward us. Our needs are to look habitually for the good in others and to affirm the Christ consciousness, which is

inherent in everyone, regardless of how obscure it may seem. This change in attitude can produce immediate and improved conditions in our lives.

Much has been written about emotional control. Many lectures and sermons have been devoted to it. In many of them the human will is cited as the key to such control. While the human will can be helpful when properly directed, it has definite limitations. Taken alone, the will of man rises no higher than his physical and mental capabilities. So let us consider a better way—one in which we look to Superintelligence, which functions both in and outside of ourselves. Divine guidance directs and augments our human capabilities. Divine wisdom inspires our conscious thought as well as the workings of our subconscious mind, and its action infuses us with constructive ideas that bring us increasing health, serenity, and prosperity.

The one who best understood divine law was Jesus. He most clearly stated it; He proved its effectiveness in healing the sick and in solving daily problems in human experience. He showed how divine law can bring health, poise, and better living to each of us. He demonstrated how it can improve the characters of men; He even stilled the disturbances of nature by speaking the healing word. Jesus demonstrated divine law so impressively and so conclusively that it changed the religion of Rome. Today His teaching brings faith and relief to the confused and distraught. The Christ consciousness curbs flaring tempers, and in an atomic age, with its potentialities for destruction, this is important; His word will determine that atomic power shall be used for peace-

ful purposes and the betterment of mankind.

Unfortunately during the preceding century a tendency grew to consider religion as something apart from the practical affairs of life. During the last fifty years, however, a change in this attitude has been indicated. We see it occuring in human relations, in science, and in business. Physical scientists who have explored their fields by research and effort are reaching the conclusion that creative Mind, or God, alone can be the originating cause. The executive finds that his business grows and attracts customer loyalty as he increasingly applies the Golden Rule in the conduct of his business. Consequently, his practical interest in scientific Christianity increases.

We of today pride ourselves on being practical: when we require specific knowledge we seek the advice of a specialist. In Jesus we recognize our supreme authority on divine law. His inquiring apostles occupied a position similar to ours of today when we question, "How shall I grow in a comprehending faith and an understanding of divine law?"

To His apostles Jesus replied, "Follow me." This same brief direction Jesus repeatedly gave to other inquiring apostles. But to Matthew He amplified His command:

"If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man

give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Again Jesus told His apostles, "I have called you friends; for all things that I have heard of my Father I have made known unto you."

We shall attempt here to bring a modern-day interpretation to these words of the Master. "If any *man* will come after me, let him deny himself." Here He cautions us not to overemphasize material pursuits and not to follow the erring dictation of fallible human wills; rather we are to rely on the inspirational impulsions that come from our Father-God through prayer and meditation. "Take up his cross" indicates that we are first to eradicate our own faults rather than to interfere in the lives of others who have not requested either our help or advice.

"Whosoever will lose his life for my sake shall find it." Here the Master commands that we forsake our material, false concepts and adhere to the realities of Spirit, or divine law. Our efforts to control our emotions are in obedience to this command. As we practice this new way in comprehending faith, we improve our lives and rise to higher planes of divine understanding.

"And then he shall reward every man according to his works." In His wisdom and compassion God established the divine law of cause and effect for His government of man. It is a law of automatic self-correction. Consider its operation: Mortal man makes a mistake—he sins; in consequence, he suffers. His suffering becomes intolerable, forcing him to correct his mistaken thought or action, his sin. Now the

corrective law of cause and effect begins to work for rather than against him.

Creative Mind neither creates nor recognizes evil. The ego of mortal man seeks to justify his mistakes. So he fabricates a myth—the Devil, whom he virtuously blames for his sins. This, of course, is mortal man's effort to beat the law of cause and effect—something he never succeeds in doing, although he may appear to do so for a time. Ultimately, the law catches up with him. The law of cause and effect is impersonal, inexhorable—it corrects or it destroys.

Jesus with gentle firmness challenges, "What is a man profited, if he shall gain the whole world, and lose his own soul?" To gain the whole world means to devote ourselves exclusively to transient material pursuits and objectives. Soul refers to our cycle of experience through which our ego passes in our journey of self-discovery and progression into the realm of Spirit. Here is our real purpose in living! The Master warns us not to lose sight of it!

To achieve this purpose, we need to make perfection our goal. We need to affirm it in prayer and meditation, to become in tune with its divine source. The perfection of a great violinist is not an overnight gift; it comes only through years of effort. True, we grow impatient in our desire to accomplish quickly, but the longest span of human life is only as the flicker of an eyelash in eternity. As we patiently progress out of the obscuring mists of materialism, we see the entrancing views of reality and the far horizons of Spirit. Neither time nor space limits us; our capacity to accomplish is limitless. Thus, we spiral ever upward in our evolution of Spirit.

In our present state of progress and comprehension we naturally desire health, happiness, and prosperity; and these are our rightful heritage as the children of our Father-God. Let us recall the promise, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." However, desirable as these things may seem, they must be kept in proper balance with a growing comprehension and conformity to divine law; for this alone is the way to peace, happiness, and sustained security. The mastery of our emotions is an essential factor in maintaining this necessary balance. Malachi stresses it, "If I *be* a master, where *is* my fear?" Yes, mastery of our emotions rewards us richly.

How to Write, Telephone, or Telegraph to Unity:

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.

2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri
(20 miles southeast of downtown Kansas City, Missouri)

The Loving Way

MYRTLE SHAY

DO YOU HAVE TROUBLE getting along with people? Are you heartsick over what you consider to be the errant ways of a loved one? Are you ill, lonely, or afraid?

There are two ways to meet all our problems, and whether our lives are to be happy and successful or sorrowful failures depends entirely on which method we choose. One way is difficult; the other way is easy.

Strange as it may seem, all too often we choose the rugged path. We struggle against our problems, striving with every ounce of our strength to drive them away, to crush forcibly whomever or whatever we think is standing in the way of our happiness and well-being. And like the fly caught in the spider's web, the harder we struggle the more tightly we are enmeshed in the web of our difficulties.

On the other hand, the easy way for us is to dissolve our troubles in the crucible of loving-kindness. This is the way to which Jesus referred when He said, "Love your enemies, and pray for them that persecute you." His admonitions to turn the other cheek, to go the second mile, and so forth, are merely varied expressions of the same thought.

To our human reasoning, this latter method of dealing with our problems may seem weak and ineffective. How can one conquer an enemy, we ask, by giving in to him? Well, we can, illogical though it may seem. For when we are in agreement with an-

other he ceases to be our enemy. He is a friend. In other words, our kindly feelings and understanding can dissolve the animosity in another's mind. Have we not noticed when one accepts the blame for an unpleasant situation how quickly the other person claims his share of the responsibility?

We have all heard many times the fable about the sun and the wind. The wind boasted that it could make a traveler remove his coat more quickly than the sun. First to try, he sent a blast against the traveler that all but tore his coat from his back. But the harder the wind blew, the more tightly the man clutched his coat. When the sun tried, however, its gentle warmth soon caused the traveler to remove his coat voluntarily.

So it is with our problems of daily living. How hard we strive to make other persons agree with our opinions! We argue; sometimes we become angry; we may lose a friend over some trivial disagreement. But do we ever convince him by such means? All of us will agree that we seldom do. How much better to concede to our friend his right to his own opinions and let it go at that! How much better to accept him as he is and go on from there! In everyone there is something with which we can agree, if we only look for it, for each holds at the center of his being the Spirit of the Christ, which is also in us. And why should we wish to force our convictions upon others? Our convictions are for our own use, for our own guidance. If they are good, our actions will reveal their worth to others, and we shall not need to convince them.

Of all our problems, perhaps that of human re-

lations is the greatest because it is so closely interwoven with the other elements of our existence. Health, success, prosperity, happiness—all depend to a great extent on our ability to get along with others. We know that a grouchy person's chances for health, success, and happiness are not so good as those of the easy-to-get-along-with individual, whom everyone likes. Gloomy thoughts lead to sickness, and no one wants a pessimist around, so his chance for a successful career is lessened. And he has little chance for happiness, for gloom and joy will mix no more than oil and water.

"Agree with thine adversary quickly," admonishes Jesus. What a world of wisdom in this advice! If it were followed consistently by everyone, there would be no problems in our human relations, no enmities, no war.

I remember that when I was a child my father wanted to build a new fence between our farm and that of our neighbor Mr. M——. Mr. M—— insisted that the old fence was a foot inside his land and that the new fence should be moved back this much from his property. The land had been surveyed, and markers showed that the fence was on the property line. Nevertheless, our neighbor belligerently accused Father of encroaching on his property. When Father went out with the posthole digger to start work on the new fence, as usual I went along. With the air of a man who meant to protect his rights Mr. M—— came over to watch the work. But when Father strung a line to mark the position for the new fence posts our neighbor gasped in astonishment.

"You're not going to build the fence there, are

you?" he protested. "Why, that's three feet over on your side!"

I will never forget my father's answer. "Yes," he said quietly. "I'd rather lose three feet of ground than to lose the good will of a neighbor. I figure it's a cheap price to pay for peace between us."

Mr. M—— stared incredulously for a moment. Then he walked over to Father and extended his hand. "Forgive me," he said. "You're the first man I've ever met who put that much value on friendship. I knew all the time that the old fence was on the surveyor's line. I just thought I could maybe squeeze you over a little. But I don't want any of your land the way you're giving it to me." He insisted that the fence be built on the property line, and from then on the two men were the best of friends. My father had gone the second mile. He had used the loving way, and it had proved effective, as it always does.

So often we try to change another person so that he will conform to our thought of what he should be. Especially is this true of the members of our own household. We say: "If John would only do as I tell him——" "If Mary would listen to me——" "If only I could get Bill to give up smoking——"

I knew a couple who had been married only a short time when the wife Ellen woke up to the fact that her husband Joe was a heavy drinker. The more she upbraided him for his drinking, the worse he became. Finally, he was in danger of losing the job that he had held for many years. Ellen was in despair. What could she do to save the man she loved? She tried to reason with him, to make him realize that he

was endangering his health and ruining their happiness, but her arguments only made Joe angry.

In her hopelessness Ellen turned to God. "Lord, show me what to do," she prayed. "I've failed and I don't know which way to turn." Presently a feeling of peace came over her. It was as if a loving presence filled the room. She seemed to hear a voice within her saying, "Try the loving way."

The loving way! Why not? She had tried everything else and she had failed. She went into the bedroom where Joe was sprawled across the bed in a stupor. As she stood looking down at him, a strange new feeling of compassion filled her. Joe was as helpless as a baby. He needed love and understanding, not censure. The revulsion she had previously felt was gone. Gently she removed her husband's shoes and loosened his clothing. When he opened his eyes she was at his side with a cup of strong coffee. "Drink this," she said kindly, "it will make you feel better." She steadied his trembling hand to hold the cup. With the gentleness one would show a sick child she helped him into clean pajamas and put him to bed. Afterward, she sat beside him, stroking his hand and softly reassuring him that she loved him and that everything would be all right.

After a while Joe opened his eyes to mutter thickly: "I like to hear you talk that way. You're an angel." Then he was sobbing. She had seen him in this condition many times before, but this time she did not turn away. She bent down and kissed him.

Ellen wrote to Silent Unity for help. Faithfully she used the affirmation Silent Unity sent her. At first, there was no apparent change. After weeks of

discouraging effort Ellen felt that she was indeed being tried, but she persisted.

Then the day when Joe announced that he was going to stop drinking. Ellen was about to exclaim, "Thank God!" when her husband modified his statement. "I don't mean I'm quitting right away, but I'm going to quit pretty soon."

Pretty soon! Ellen's heart sank. How many times she had heard this same refrain! It had become Joe's theme song, she thought with a tinge of renewed bitterness. But she said cheerfully: "Of course, you are, dear. I'm counting on it."

Joe glanced at her quickly, as if to see if she meant what she said. She smiled reassuringly and kissed him.

Days went by. The drinking was resumed. When her husband abstained for a short time Ellen praised him, reaffirmed her faith in his courage and good intentions, and kept on praying.

Gradually the drinking bouts became shorter, the times between longer. Then one day Ellen's heart was gladdened by the words she had waited so long to hear. "I'm through," Joe told her, and somehow she knew that this time he really meant it.

There were anxious days when Joe was late getting home, and Ellen clung desperately to her faith. Then Joe would come in, bright and cheery, his usual, happy self, and Ellen would breathe a quick prayer of thankfulness and feel her spirit uplifted with new strength.

Throughout these weary months Ellen had come into a very close relationship with God. He was always with her. She turned to Him in every crisis.

No longer did she nag her husband or condemn him. She saw in him now only the loving expression of the Christ Spirit. Within the outer human shell she had found the real Joe—the image and likeness of God.

These unhappy years are far behind Ellen and Joe now. They are happy together, and Joe has kept his promise. Ellen does not worry now when her husband is away. She knows that wherever he is God is there, too. She knows that God's loving, protecting presence will bring Joe safely home.

In telling me about it Ellen said: "Joe is a wonderful husband—so thoughtful and kind. And to think I might have lost him through my own self-righteousness!" She sighed happily. "You know," she added softly, "I've found it's always best to use the loving way."

Yes, dear friends, the loving way is best for meeting all our problems, not only those of human relations but of health as well.

A certain young woman was suddenly stricken with polio. Paralysis made her entirely helpless for a time, but she never lost hope. She had faith that God wanted her to live; she believed that He needed her and that in some way she would be able to serve. After a long period of torturous effort, she learned to use her hands again. She brought them back to life slowly—first the fingers, then gradually each hand, and at last she could use both her hands and arms. She is now in a wheel chair, her legs still paralyzed. But from this chair she is serving God as few other persons are.

Recently I received a letter from her that is one of the most inspiring I have ever read. She is earning

her living by designing and making gold-wire jewelry and by typing manuscripts. In addition, she is writing a book about her life as a shut-in; she has also written children's stories. She is a member of what she calls the "Cheer Circle," an organization for bringing happiness to those who are ill and despondent. She writes: "We send greetings, letters, and small gifts to these people, and it has given me opportunity to acquaint others with my beloved Unity literature. I never grieve about my being unable to walk—perhaps someday I shall walk! I'm much too busy living each day to brood or to feel discontented. God has been so very good to me. When I think of my many blessings it would occupy my time just to thank Him for them. I have good health, loving care, a good home, a wonderful family and friends, the ability to do my work. What more can anyone ask? Perhaps I'm not able to go out into the world and do elaborate things, but I can do the little ones to the best of my ability."

She ended with this bit of verse:

"If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!"

I do not know where she found this verse, but I do know that she has adopted its thought as her philosophy. And what a philosophy of faith and courage it is! This girl, like many others, might still be helpless if she had not chosen the loving way of dealing with her problem. Rather than feeling sorry for herself, she set about helping others, and what a glorious success she has achieved! Would

anyone think of feeling sorry for a life so richly blessed?

The loving way is God's way, and it never fails. Let us use it to solve our problems, great and small. It is the way to fulfillment of dreams and the way to a tranquil mind.

The Years

Elizabeth J. Moore

The years have such a tender way
Of bringing with them tried and true
Old friendships—with the chance to make
Some loving friendships that are new.

The years have such a gallant way
Of blocking out the tattered past:
Of knowing that the right, the good,
The noble are the things that last.

The years have such a willing way
Of giving us another chance!
Of showing us what we must learn,
If on life's path we would advance.

The years have such a blessed way
Of healing, if the heart but knows
Strength comes to those who deeply trust,
Faith's loving touch can bring repose!

And when each year has circled round,
If you trust God in all you do,
The years will hold the shining proof
Of what God's love can do for you!

True Religion

FRED A. BARROW

RELIGION IS understanding and belief in matters pertaining to God, man, and the universe. True religion is based on fact rather than fiction.

For a man to say and believe that the watch which he wears came into being through a fortuitous concourse of circumstances would be an expression of gross superstition; for a watch is clear evidence of the existence of a watchmaker and designer. For a man to say and believe that this marvelous universe in which "we live, and move, and have our being" is but a mere happenstance would also be an expression of foolish superstition. The evidence of its design is apparent in its construction and in the movements of its myriad parts; where there is design there must be a designer. To this designer we have given the name God.

How long this designed universe has been in existence we do not know; but we do know that science, which is based on fact rather than superstition, avers that it has existed for millions of years. Moreover, we know that the intricate movements of all parts of this universe have always functioned aright. The Great Designer knew His business. This, I am sure, is a reasonable deduction, not a superstitious one.

To say, "I believe in one God, the designer and creator of the universe of which I am a small part,"

is a religious confession and averment, not a superstitious one. Any reasonable man can subscribe to this credo without qualm of conscience.

"Don't you believe in evolution?" a cynical man once asked me.

"I most certainly do believe in evolution," I replied. "I believe that evolution is one of God's ways of doing His mighty works."

Evolution, according to one of Webster's definitions, means a slow unfolding, or a gradual advance or development from simplicity to complexity. In the 1st chapter of Genesis we read that the Creator worked in "days" to construct His universe, but what the duration of these days were we do not know. As Peter wrote in one of his Epistles, "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." So it well might be that the evolution of man was not accomplished in twenty-four hours. It may have taken thousands of years. And man still is evolving. We know what he is now, but we do not know what he may become in the eternal future. Man will not reach the apex of his evolution until he has, to quote Paul in his Epistle to the Ephesians, reached mature manhood "unto the measure of the stature of the fulness of Christ." Jesus Christ was the ultimate in God-man evolution, "the same yesterday and to-day, *yea* and for ever."

True religion in man is manifested by the fruit of Spirit; as Paul wrote in his Epistle to the Galatians, "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness faithfulness, meekness, self-control." Until these spiritual qualities

have evolved, man has not arrived at his maturity. True religion works toward these constructive and Christlike characteristics. We see all of them exemplified in the life of Jesus, as given in the four Gospels.

Daniel Webster, the great American statesman, said of religion: "Political and professional fame cannot last forever, but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensible element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner, as 'living without hope and without God in the world.'"

What a man believes God is, what he believes man is, what he believes the whole of creation is, and what he believes his own obligations are to God and to his fellow men and to the universe in general —this is his religion, this is what binds together his character, regardless of whether he avows his belief in public or carries it secretly in his heart and mind. A man's religion whatever it may be, gives purpose to his character, binds it, and strengthens it. And he makes manifest his religion by his words and by his actions.

An idealistic religion tends to mold an idealistic

character; a materialistic religion inclines to form a materialistic character; and an intensity of religious belief tends to build an intense character, just as a loose belief results in a loose or undependable character.

For us the Christian religion is the religion of truth rather than superstition. The Christian religion is built upon the life and precepts of the Lord Jesus, as recorded in the Gospels, and Jesus was one with the Father, the designer and creator of the universe. For the supersitions of the Pharisees and the Sadducees Jesus had nothing but scorn, yet they considered these superstitions as part of their religion.

Said Seneca, the Roman philosopher and statesman, "Religion worships God, while superstition profanes that worship." Seneca lived before the time of Jesus. Had he lived in our Lord's time, I think he would have become a Christian.

I met an old but active man at the street corner one Sunday morning, and I asked if he was going to church.

"I certainly am," he replied.

"What church do you belong to?"

"Don't *belong* to any church as yet," the old man smiled. "I visit every church, but belong to none. I seek Truth, and I find some grains of it in every church I visit. I also find much superstition in many of them, which I promptly discard as not in accord with the teachings of Him who was 'the way, and the truth, and the life.' "

My old friend is a Truth-seeker, as all of us should be. Also he is a practical Christian. There is a little old widow in our block, and he cuts the

grass around her house, trims her bushes for her, shovels snow, and performs various other chores to lighten her load. Wrote James in his Epistle, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world." This grand old man, as I know, often refuses monetary compensation for what he does for other persons. He has true religion, not merely a religion of tenet and dogma and creed, but a practical religion; he not only talks Christianity, he illustrates it by his deeds.

Benjamin Franklin wrote to a friend: "As to Jesus of Nazareth I think the system of morals and His religion, as He left them to us, is the best the world ever saw, or is likely to see." The Christian religion, in its simplicity, is the true religion, for it is built upon Him who was and is the embodiment of Truth—the Lord Jesus, Son of God.

True religion is the Christ religion, and it is summarized in the following words spoken by our Lord to the Pharisaical lawyer who inquired of Him, "Which is the great commandment in the law?"

Our Lord's answer was:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

Upon these two commandments is true religion based.

In Thy Presence

In Thy presence is perfect peace, O blessed Father;
Thou art ever with me.
In Thy presence is perfect love, O blessed Father;
Thou art ever with me.
In Thy presence is perfect justice, O blessed Father;
Thou art ever with me.
In Thy presence is perfect beauty, O blessed Father;
Thou art ever with me.
In Thy presence is perfect joy, O blessed Father;
Thou art ever with me.
In Thy presence is perfect harmony, O blessed Father;
Thou art ever with me.
In Thy presence is perfect supply, O blessed Father;
Thou art ever with me.
In Thy presence is perfect health, O blessed Father;
Thou art ever with me.
In Thy presence is perfect wisdom, O blessed Father;
Thou art ever with me.
In Thy presence is perfect faith, O blessed Father;
Thou art ever with me.

—*Mary Maxwell Pierce*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: In quietness and confidence I realize my oneness with the Father and I am illumined with new understanding.

Prosperity: In quietness and confidence I affirm the drawing power of divine love as my magnet of constantly increasing supply.

Healing: In quietness and confidence I realize my oneness with the silent Healer within who lovingly binds up and makes perfect every part of my being.

INSTRUCTIONS: Prayer, communion with God within, awakens spiritual consciousness and develops true spiritual character. It is the only way to cleanse and perfect the mind and thus permanently heal the body. It is good to get still and think about the inexhaustible resources of infinite Mind; about its presence in all its fullness and its readiness to manifest itself when the law is complied with. Pray with persistence; and never allow anything to keep you from having your daily quiet hour of communion with God.

Be still and witness the salvation of the Lord. When the heart is athrill with unselfish love, the radiant light of Spirit sheds its splendor throughout the whole being and we realize that we are indeed children of the Most High.

Restlessness is the unsatisfied longing of man for greater illumination.

Restlessness cannot be satisfied by change of climate or environment or travel or by any other outward change. Only by finding our center in the all knowing Mind of God can we find that peace and contentment that "passeth all understanding."

"For he satisfieth the longing soul. And the hungry soul he filleth with good."

Earnest desire for Truth sets to work the latent forces of the subconsciousness, and the result is the awakening of the conscious mind to a clearer understanding of spiritual reality.

A positive, trustful attitude of mind puts us in harmony with the great loving Omnipresence; in this consciousness strength flows to us in accordance with the law of like attracting like. Then as we quietly and confidently meditate upon our oneness with the Father, the illuminating power of Spirit is awakened within us, and we rejoice in the fullness of our God-given good.

Realizing that love is the fulfillment of the law, affirm:

In quietness and confidence I realize my oneness with the Father and I am illumined with new understanding.

In quietness and confidence let us realize that divine love is the source of our supply.

That there is an omnipresent invisible substance is now taught both by physics and metaphysics. That omnipresent substance is a living, obedient entity, and carries out every thought that is put into it, is also well known.

This being true, we should quietly charge omnipresent substance with thoughts of plenty, if we want plenty to appear in our affairs. We should think about the opulent riches of the Father and proclaim our heritage, as did Jesus.

Love is the universal agent, which, when brought into action in consciousness, will dissolve all discords, and control the elements until they obey man and bring forth that which will supply all his needs.

In the economy of the future man will not be a slave to money. Humanity's daily needs will be met in ways not now thought practical. The all providing Mind is our resource, and will abundantly supply all our needs.

In this new economy we shall serve for the joy of serving, and prosperity will flow to us and through us in rippling streams of plenty. The supply and support that love and zeal set in motion are not yet largely used by man, but those who have tested this method are loud in their praise of its efficiency.

In the name of Jesus Christ affirm:

In quietness and confidence I affirm the drawing power of divine love as my magnet of constantly increasing supply.

The silent Healer within each person is the Holy Spirit, the outpouring or activity of the living Word, whose mission it is to bring all men into close communion with God.

The Holy Spirit is the love of God taking care of the human family. The idea of loving service active in the consciousness, gives warmth and depth to our words; it is a harmonizing, constructive power that conserves substance, reconstructs and restores man and his world.

Love in Divine Mind is the idea of universal unity. In expression, it is the power that joins and binds together the universe and everything in it.

When the oil of love is released in the body, the light of understanding is made manifest in the whole man. As unselfish love touches the heart, the little self drops away, and we are lifted out of the time limitations of sense consciousness into the joy of the eternal present. When we forget ourselves in the thought of the love of service, the selflessness of God takes possession of our being, and all belief in sickness disappears. All the clamor of the external world is silenced, and all doubts and fears are hushed and stilled. It is in this state of consciousness that one experiences the quietness and confidence of God. "In quietness and in confidence shall be your strength."

In the name of the Great Physician affirm:

In quietness and confidence I realize my oneness with the silent Healer within who lovingly binds up and makes perfect every part of my being.

Formula for Finding What Seems Lost

ANNIE S. GREENWOOD

Delight thyself also in Jehovah; And he will give thee the desires of thy heart. . . . Rest in Jehovah. and wait patiently for him.

THIS IS A basic principle on which we can rely when we do our part to bring to pass the condition or result we want. Merely to read and meditate on it a few minutes does much to encourage us when things seem to go wrong. We need, however, to realize that "rest" (meaning to trust) and "wait" do not mean that we sit idly down, assuming that what we need, seek, or deeply desire will be brought to us. It is essential that we do our part toward fulfillment of our needs. Believing in prayer and co-operative action brings results. Intelligently and cheerfully, we must do all we can to bring about what we require. In addition to the inspiration the Psalmist gives us, let us find the practical application that puts this principle to work in daily experience.

If we reread the text, we find that it can apply equally well to all conditions and requirements of life. Delight, rest, and patience are evidently requisites. These are qualities and attitudes that we need to cultivate because they make it possible to do clear thinking, and clear thinking leads to good judgment and intelligent action. Let us, from the text, find a procedure to follow when something

seems to be lost—a situation that frequently arises in any home, shop, office, or institution. If there is a procedure for overcoming this annoying experience we surely ought to learn what it is and how to use it.

That word annoying is a danger signal. It suggests some relationship to impatience, resentment, or even anger. To whatever degree any one of these prevails in our emotions we are to that degree incapable of our clearest thinking; therefore, we are less likely to select our best course of action. Annoyance should be avoided even though the mislaid article is of much importance. Anxiety must be guarded against immediately, because if it is accepted in the subconsciousness—which can take place very quickly—we have done much to hinder the kind of thinking that would have helped us find what is missing. Our very first effort should be made to assure ourselves that what seems lost is safe and is being protected, and then to give thanks for that comforting realization. Certainty and gratitude are in this way quickly planted subconsciously, and the work of finding is begun.

To establish this subconscious acceptance this statement is helpful, "Nothing is lost in Spirit." Or, "God is caring for [name the article] and it is safe." Or "Thank You, Father, for helping me find it."

When we have happily convinced ourselves of that safety we are at peace, and the mind functions at its best. Calmly we think back, trying to remember where the missing article might be. Possibly we have been in several stores or other business places among thousands of persons. Let us recall where we went

and in what order we went from one place to another. Yes, someone has probably picked up the article. We grant that. Most persons are honest. The finder is probably trying to find the owner. If a thing has been lost in the home, we should try to remember when we last saw or used it. It may rather quickly come to mind and thus end the search. If we know it is somewhere in the house (therefore, safe), we should dismiss the thought of loss from the mind and go calmly about our work, simply knowing that it will be brought to our attention.

A prayer, said happily—"Delight thyself in Jehovah"—will keep us free from worry or impatience that would evidence a lack of faith. In perfect confidence we can ask the Father to lead us aright, and then give thanks because we know that He will. The thought that results in finding the article is likely to come when mind and hands are busy. Faith in the protecting care with which God manages our belongings and meets our needs is what forms the pattern for results and will develop into the practical manifestation. If we do not start that faith into activity by right attitude and action, we can hardly expect it to work for us.

The first step, therefore, is to establish a confident claim that all is well, then to give thanks so sincerely as to convince the subconsciousness, which is our individual doorway to God. Then, if there is any objective thing we can do, such as retracing our steps, making inquiries, or looking in certain places, we will of course do our part. If not, as when knowing something is safe at home though we cannot remember where, we should turn our attention to

other matters and "wait patiently" for the flash of remembrance that will soon thrust itself up from the subconsciousness to the conscious mind level, telling us where to look.

We must not overlook giving thanks, sincerely and happily. Let us not be like the lepers whom Jesus healed, nine of whom failed to return to give thanks.

This procedure for finding things does work. Again and again I have proved the perfect belief in the protection of my belongings. Under most unlikely circumstances I have mislaid something, even in crowded stores, but each time it has been recovered promptly, sometimes by total strangers. Only recently I made a small purchase in a busy market. Later, in another store, I found I had less money in my purse than I needed for what I was buying; evidently a dollar bill was missing. Several hours later I became definitely convinced that one dollar had actually been lost somewhere; but I assured myself that it was safe and that God would help me find it. Even though scores of persons had been shopping in that market, I went back and asked the man in charge if I had lost a dollar there that morning. His response was immediate, as he handed it to me. "Yes, someone picked it up from the floor and left it with me. He said if no one claimed it he'd come back and get it."

That is merely one illustration of the way the procedure for finding things works. I know that the Father protects me from loss if I co-operate trustfully and calmly think out what objective steps, if any, I can take to help find that which is missing.

When fully convinced of the working of this

procedure, we can rely on it. This is true because the principle involved is in perfect accordance with the law that whatever is planted in the God-Mind, in perfect faith, does come to pass. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

All Things Are Possible

Grace Noll Crowell

All things are possible with God—
All things, not just a paltry few.
Whatever He has promised in His Word,
He will do.

Not one of His good promises has failed;
Not one in all His care of you and me
Has been forgotten—He has kept His pact
Unfailingly.

He will do His part; He ever will perform
His miracles as He has ever done.
All things are possible with God
And with His Son.

Go forward with high courage and bright faith.
Go forward though the road seems rough and dim;
All things in heaven and earth are possible,
Dear hearts, with Him.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 2, 1953

UNITY SUBJECT—*Following the Christ.*

INTERNATIONAL SUBJECT—*Christian Ideals for Family Living.*—Col. 3:12—4:1.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God.

17. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

18. Wives, be in subjection to your husbands, as is fitting in the Lord.

19. Husbands, love your wives, and be not bitter against them.

20. Children, obey your parents in all things, for this is well-pleasing in the Lord.

21. Fathers, provoke not your children, that they be not discouraged.

22. Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:

23. Whatsoever ye do, work heartily, as unto the Lord, and not unto men;

24. Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

25. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

1. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

GOLDEN TEXT—*Whatsoever ye do, work heartily, as unto the Lord, and not unto men.*—Col. 3:23.

SILENT PRAYER—*Through the Christ consciousness I seek to live the ideal life here and now.*

We do not have to wait until some future life to begin living the ideal life. We can accept the ideal as our present goal and express it in the circumstances of our everyday living. With the help of the Christ Spirit we can achieve the ideal now. Lacking this Spirit, we cannot know the ideal or express it, for expression of the ideal is no mean attainment.

The text of today's lesson gives a list of the essentials for expressing the ideal life: "a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another, and forgiving each other," and above all else, "love, which is the bond of perfectness." Paul says that we are to "put on"

these traits. We are to cover all our thoughts with these qualities, just as we put on our garments before beginning the activities of the day. To be clothed in compassion, kindness, meekness, lowliness, long-suffering, forbearance, forgiveness, and love is to be fully equipped for all changes of weather in the mental and emotional world.

Thus outfitted, we let the peace of Christ rule in our hearts. Jesus was not agitated or upset by any event, no matter how untoward. His harmony with Divine Mind gave Him a central calm that was equal to every emergency. When the apostles feared that they would perish in a storm at sea He gently rebuked the wind and the sea and restored calm at once. He spoke quietly of what the Pharisees and the chief rulers of the Jews would do to Him; and when Peter declared that this should never happen to Him He rebuked Peter for minding not "the things of God, but the things of men."

Putting on a new consciousness is a wiping out of old thought habits, a dropping of them from mind completely, and a beginning with a new goal for development. The peace of Christ, a state of complete detachment from self and complete devotion to the universal good, can be claimed and demonstrated by all who will make an effort to realize it. Rather than letting our hearts become prey to anxiety and other destructive forms of negative thought, we let peace rule our hearts and are at rest.

The word of Christ is a mighty weapon in winning inner transformation. Psalms and hymns and spiritual songs impress the truth of life on the subconsciousness and help us remember to express our

true selves. Keeping in mind the resolve to think, speak, and act in the name of the Lord Jesus, the ideal I AM, is another help in demonstrating the Christ. A third essential is a thankful outlook and a state of gratitude rather than one of complaint and faultfinding. As we win here a little and there a little more understanding of the true way of life, we "put on the new man."

Natural man feels that it is presumptuous to claim all wisdom, but the Truth-seeker knows that to make such a claim is a matter of simple obedience to divine law.

That the spoken word is, under the law, as definite an act as a deed is evident from the Golden Text for today. "Whatsoever ye do, in word or in deed" invests the act and the deed with the same status. That both deeds and words be done in the name of the Lord Jesus (the perfect manifestation of the Christ ideal) is the requirement of divine law, through full obedience to which we learn to commune satisfyingly with the Father.

Whether it be husband, wife, or children, master or servant, all must work together in harmony. Each must express the Spirit of love through the Christ, thus forming within the small range of the family circle a replica of the kingdom of heaven, for which everyone longs. We need not look into the future to find the kingdom of heaven. We have but to look within ourselves and around us and to make our lives good and perfect.

QUESTIONS

1. When we become aware of the Christ within us what duty falls upon us?

2. How is our effort to express the Christ made easy for us?
3. What is the peace of Christ?
4. What part do praise and rejoicing have in learning to know God?
5. Does communion with God mean an active or a passive observance of divine law?

Lesson 6, August 9, 1953

UNITY SUBJECT—*Mastery over Self.*

INTERNATIONAL SUBJECT—*The Whole Armor of God.*—Eph. 6:10-20; Rom. 14:19-21.

10. Finally, be strong in the Lord, and in the strength of his might.

11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places.*

13. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

15. And having shod your feet with the preparation of the gospel of peace;

16. Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one.*

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18. With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

19. And on my behalf, that utterance may be given unto me in opening my mouth, to make known with bold-

ness the mystery of the gospel,

20. For which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

GOLDEN TEXT—*It is good not to eat flesh, nor to drink wine, nor* to do anything *whereby thy brother stumbleth.*—Rom. 14:21.

SILENT PRAYER—*Through the Christ in me I am master of myself, and I am therefore temperate in all things.*

Our lesson for today is on self-mastery. Only as individuals become masters of themselves will true and lasting temperance be established throughout the earth. This mastery is accomplished by means of the Christ Mind, the Christ power within. "Be strong in the Lord, and in the strength of his might."

"Put on the whole armor of God [spiritual understanding]." Strength, love, courage, wisdom, faith, and all other attributes of the Divine must be realized in individual consciousness, so "that ye may be able to stand against the wiles of the devil." "The devil" is the adverse, carnal, error beliefs, thoughts, and desires within the individual; also the total of the racial ignorance and seeming adversity. Do not fight against outer conditions or other persons ("Resist not him that is evil," Jesus said), but

against the ignorant beliefs and thoughts that are back of the conditions. When the mental causes of intemperance and inharmony are replaced true ideas, righteous and loving acts will take the place of all unwise conduct.

Christian overcomers need to wage war only "against the spiritual *hosts* of wickedness in the heavenly *places*"—in other words, against the error thoughts of their own mentalities and of the race. They need to have on the whole armor of God, so that they may always be able to stand in the "evil day"—the times when the mortal arises in them and they find themselves tempted to give way to sense beliefs and desires rather than remaining true to their highest spiritual ideals. Outer force cannot stand against the inner overcoming; only true ideas can put to flight and replace error ideas.

"Stand therefore, having girded your loins with truth." As demonstrated by Jesus Christ, Truth is a quickening, creative energy, a restorative power; a knowledge of Truth and its activity in the consciousness will strengthen and sustain us at all times.

We do not judge others, but strive to remove their limitations. At first sight, a stumbling block may seem to be in our environment, but closer examination reveals that it exists primarily in our minds. Then we should not put additional weight into already existing stumbling blocks by filling them with the thought stuff of condemnation.

Nothing is unclean of itself. The essence of all things is Spirit. God is Spirit; therefore, all things are of God—good. It is the relation of things that determines their good or evil in our constitutions.

The essential elements of all things are good. We, however, have power to subject a good thing to conditions that throw it out of harmony with its natural law.

There is a right place for everything in the universe. It is the combinations of ignorance that play havoc. The proportions of the products of mother nature are proper, and we shall eventually discover that we cannot improve upon them. Just now synthesis and other experimental methods are much in favor.

"The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit." This is such a self-evident truth that it needs no comment. The question is: How shall we attain the kingdom? Only by understanding the law and following it. The law of God in creating us cannot be changed; hence, it must be found and obeyed. The method of Jesus proves that it is founded on a principle. Hence, "he that herein serveth Christ is well-pleasing to God, and approved of men." Christ is the God-Mind that Jesus proved existed at the very center of man's being.

"It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth." This is a good, clear rule that cannot be misconstrued. Aside from the question of the effects of certain food and drink on ourselves, we should ask ourselves how our demand for them is putting stumbling blocks in the way of others. Demanding foods and drink that stimulate rather than build up, nourish, and sustain the physical body helps to perpetuate such stimulants.

QUESTIONS

1. How is self-mastery gained?
2. What is the "evil day"?
3. What is the only way to overcome error ideas?
4. Where do stumbling blocks really exist?
5. With regard to ourselves, what factor determines whether a thing is good or evil?
6. What part does ignorance play in the distortion of good things?
7. How shall we attain the kingdom of heaven?

Lesson 7, August 16, 1953

UNITY SUBJECT—*The Satisfactions of Truth.*

INTERNATIONAL SUBJECT—*Christ Pre-eminent.*
—Col. 1:3-6, 9-20.

3. We give thanks to God the Father of our Lord Jesus Christ, praying always for you,

4. Having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints,

5. Because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel,

6. Which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth;

9. For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,

10. To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;

11. Strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy;

12. Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light;

13. Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;

14. In whom we have our redemption, the forgiveness of our sins:

15. Who is the image of the invisible God, the firstborn of all creation;

16. For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;

17. And he is before all things, and in him all things consist.

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

19. For it was the good pleasure *of the Father* that in him should all the fulness dwell;

20. And through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say,* whether things upon the earth, or things in the heavens.

GOLDEN TEXT—*He is before all things, and in him all things consist.*—Col. 1:17.

SILENT PRAYER—*The substance of Truth satisfies my mind and soul.*

A knowledge of Truth is its own satisfaction. To have the mind turned toward discernment of the Truth in every situation or condition is to have faith in the Christ, who is Truth incarnate. Knowing that all wisdom resides in the Infinite and that he who seeks wholeheartedly finds, we do not need to remain in darkness. We may have the light of life or the wisdom that is from above to clarify every prob-

lem that arises in our minds. The chief impediment to progressive righteousness or to the progressively right use of our resources and opportunities is uncertainty of the right thing to do. By abiding steadfastly in the Christ Mind this uncertainty is removed, and we come by degrees to see clearly.

Faith and love instill hope in our hearts, and hope buoys us up through any vicissitude. In the Christ Mind we endure, "as seeing him who is invisible."

In spiritual wisdom and understanding it is natural to be "filled with the knowledge" of divine will. Divine will, we know, has to do with work ("to walk worthily of the Lord unto all pleasing, bearing fruit in every good work"). "Thy will be done." "Whosoever shall do the will of my Father." The will is the faculty of action. When we understand what the will of the Lord is we are ready to go into action.

The nature of the Christ makes possible for us what is beyond our human reach. Knowledge, understanding, and power come to us through the Christ nature infused into our own. From this source we also receive power not to do our own will but to be patient, long-suffering, and at the same time joyous with gratitude to God that we are awakened to consciousness of the wisdom and understanding, which are our heritage through the Christ. Love insures full and free forgiveness of all our shortcomings; fullness in all things, whether in the visible or the invisible. "Christ is all and in all." "In him all things consist," or as one version reads, "in him all things hold together." Life has meaning in

the Christ. There are no loose ends, no blind alleys. There is a plan, and in it all things work together for good.

In Christ is pre-eminence; it is not pre-eminence as the world sees it, but pre-eminence in the qualities and inner resources of the mind and heart. "It was the good pleasure *of the Father* that in him should all fulness dwell." This fullness consists in goodness, truth, honor, love, obedience, loyalty, kindness, gentleness, meekness.

Another phase of divine will, and one that everyone may know and give forth, is good will. Good will is that part of divine will which we are privileged to express in our relations with our fellow men. In the spiritual realm power and might are given to us not that we may exercise dominion over others but that we may attain dominion over ourselves. Natural man is impatient, but spiritual man is rich in the power and might that insure patience and long-suffering without loss of good humor or good feeling. The kingdom of darkness is the realm of hate, fear, and sense consciousness in general. Out of this kingdom God elevates us to the kingdom of love through Christ. In the Christ consciousness our sins are forgiven, wiped out by a conviction of the Father's love for us and of our love for the Father and the Christ.

"Things upon the earth" and "things in the heavens" may be the same. On earth we may have peace, love, and good will, all heavenly qualities. Or we may have war, discord, and ill will, which are of the evil powers that Paul names.

To make peace through the blood of the Cross

is to realize peace through the sacrificial life of love for our fellow men. Such a life brings peace to the one who lives it. In time it will bring peace to all, for all will come to a realization of the truth that life is one and indivisible; that God is perfect life, divine love, Supreme Being.

QUESTIONS

1. Is it possible for us to know what the will of God is concerning us?
2. To whom is eternal life possible?
3. What does the Christ within us enable us to do?
4. Is Christ pre-eminent in the things of the outer world?
5. To what end is all power and might given us through the Christ consciousness?
6. How do we make peace through the blood of the Cross?

Lesson 8, August 23, 1953

UNITY SUBJECT—*Making Connection with Power.*

INTERNATIONAL SUBJECT—*The Christian's Prayer Life.*—I Tim. 2:1-8; Rom. 8:26-28.

1. I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;
2. For the kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.
3. This is good and acceptable in the sight of God our Saviour;
4. Who would have all men to be saved, and come to the knowledge of the truth.
5. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus,

6. Who gave himself a ransom for all; the testimony *to be borne* in its own times;

7. Whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8. I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.

26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought: but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered:

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose.

GOLDEN TEXT—*I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.*—I Tim. 2:1, 2.

SILENT PRAYER—*I pray for the world, that it may come to knowledge and expression of the Spirit of Christ.*

In the 17th chapter of The Gospel According to John we read that Jesus prayed for His apostles, expressly stating that He did not pray for the world. Now that much improved communication systems have given us realization of the oneness of the world and of our power to encircle it almost instantly with transmitted thought, it is our responsibility to pray for the world as a whole.

When power and might are misused through

placement in material ways of dominion rather than being used to transform the sense mind into the Mind of Christ we must pray for restoration of the world to its spiritual senses. We must pray that power and might will be devoted once again to transforming and upbuilding the inner resources of each individual and to harmonizing the purposes and endeavors of all in the bond of peace. If we are to "lead a tranquil and quiet life," it is essential that we develop the strength of character and the power of united action that are the sure road to mastery of the planet and of ourselves. Hitherto, men have fought over fragments in the world. It is time they unite to bind together the whole and make of it a "saved" world, one that fittingly expresses the foundation, structure, and superstructure of divine will.

We have already seen that will is the faculty of action. As we pray that divine will may be done, we are, in effect, holding ourselves in readiness to do this will. "Supplications, prayers, intercessions, thanksgivings," four progressive phases of prayer, are to be made for all who are in high places. When we have supplicated, or asked that divine will be done in the life and work of those in authority, we then pray or affirm that it is so done with respect to their endeavors. We then intercede for them, committing ourselves to do whatever our hands find to do in the furtherance of their work. We, as part of the body politic, have a duty to uphold the hands of those who represent us. We are ready to go into action, and we give thanks that the cycle is complete; that through good will and willingness to work for the common good we are equipped to help

carry forward the work of integration and constructiveness.

When our hearts are lifted up and our thoughts clarified by the light of a high ideal of service to humanity it is time for us to "come to the knowledge of the truth." We are to know the nature of our service. We must be sure of our work if we are to do it with a will and with a conviction of its worth and urgency. Too long we have failed to grasp our direction and have hesitated, content with a vague longing for "a world in which dwelleth righteousness." A writer has defined the word *righteousness* as right-use-ness. If this meaning is allowable, then we and no others are responsible for the dawn of righteousness in the direction of world affairs. Affairs of the world are the thoughts and purposes, the intentions and acts of the men who bring things to pass in the conduct of nations. Sunshine or storm, earthquakes and other cataclysms are but incidents on the earth's physical surface as compared with plans, policies, and programs that are conceived in the minds of those at the heads of nations.

"Christ Jesus . . . gave himself a ransom for all; the testimony *to be borne* in its own times." Whoever works for the good of humanity and the upliftment of the world gives himself a ransom in like manner, for he devotes himself and all his powers to the work to which he is appointed.

Prayer is a subject for study. We learn to pray by praying, but we must learn to pray aright. Whoever is conscious of the Holy Spirit within himself and depends on its enabling power finds his strength reinforced far beyond his natural expectations in all

his undertakings. In prayer he learns that when his desire is wholly toward God and the direction of his thought inclined toward what is right he gains what is best for him. "The Spirit himself maketh intercession for *us*." Every prayer in line with Truth ("according to *the will* of God") is an intercession of the Holy Spirit within us, which as part of the Trinity makes instant connection with Divine Mind (the Father) and is heard.

QUESTIONS

1. Why should we pray for the world?
2. How are we to begin?
3. Who is to do divine will in the saving of the world and its rededication to its original purpose?
4. What four phases of prayer are we to make use of?
5. When are we to come to a knowledge of Truth?
6. Who is responsible for the dawn of righteousness in directing the affairs of the world?
7. What leads us into consciousness of our divine sonship and inheritance?

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Lesson 9, August 30, 1953

UNITY SUBJECT—*How to Teach Truth.*

INTERNATIONAL SUBJECT—*Standards for Christian Leaders.*—I Tim. 4:7-16.

7. But refuse profane and old wives' fables. And exercise thyself unto godliness:

8. For bodily exercise is profitable for a little: but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

9. Faithful is the saying, and worthy of all acceptation.

10. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

11. These things command and teach.

12. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.

13. Till I come, give heed to reading, to exhortation, to teaching.

14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.

16. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

GOLDEN TEXT—*Neglect not the gift that is in thee . . . Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.*—I Tim. 4:14, 15.

SILENT PRAYER—*I live the larger life of the Spirit, and see myself as part of the universal.*

To teach Truth successfully, two conditions must be met. The teacher must have a good understanding of his subject, and he must be able to impart his understanding to others. If he has zeal for his subject, so much the better. To know what he himself believes is essential, but it is not enough. He must practice Truth himself and prove its workableness before he recommends it confidently to anyone else. He teaches himself to believe scientifically and vitally and trains his faculties to realize on his faith.

He thus qualifies himself to convince others of the truth of his teaching, and at the same time he thoroughly masters his subject.

The truth that is most necessary for us to know is the absolute principle of the All-Good. This is not a difficult principle to grasp, but in practice it sometimes proves difficult to apply. The difficulty is caused by our mental habits, already formed, of accepting both good and evil as real and true; it is not due to anything inherent in the principle of All-Good itself.

He who understands the Christ principle because he has proved for himself its instant availability and who has a zeal to share his vision with others is "a good minister of Christ Jesus." He has cultivated his faith until he is able to live by it, is "nourished in the words" that express it.

Words that express faith in the good are those that count life, health, love, wisdom, and all innate goodness as real and true and leave out of account all reference to evil as anything more than appearance and unreality. The healing statement, "The Spirit strengthens both my soul and my body, and I rest in the peace of wholeness and health," is good doctrine; and whoever teaches it by demonstration or precept is a good minister or teacher of Christ Jesus.

"Profane and old wives' fables" are easily recognizable. Everyone has heard them, and everyone in the natural consciousness has, to some extent, repeated them. Much that is profane in the sense that it is entirely separate from the good, with which it cannot be connected by any stretch of the imagination, is published every day in newspapers and else-

where. Accounts of illness, death, and other calamities are the "latest news" now, just as they were two thousand years ago. We avoid them only by exercising ourselves "unto godliness" and training ourselves to be impressionable only to the good.

Godliness, or living up to the doctrine of the All-Good, is profitable "for all things." There are no exceptions to the principle of All-Good. It is always profitable and can be accepted as true under all conditions regardless of appearances.

To know God as the life principle, or "the living God," and not an impossible abstraction is ground on which to base our hopes. We are saved from sense consciousness only by the action of the Christ Spirit in us as we purposefully allow it to direct us day by day.

In theory everyone knows that it is right and good to be actuated only by the Christ Spirit. In teaching and commanding it, therefore, the minister is bringing nothing new or mysterious to the attention of his hearers. What seems new is the idea that men give themselves over entirely to the motivation of the Christ and apply its leadings practically in their everyday affairs. Many have the habit of thinking that such a course is impossible or impracticable and have accepted a less exalted standard of conduct as the best that can be expected of them.

Youthfulness is no bar to realization of Truth and the understanding zeal that fits one to teach it to others. Students of all ages have opportunity to speak and live its precepts and to practice the love, faith, and purity it enjoins. Concentration of thought in every avenue through which understanding comes

and expression may follow is imperative. Reading, exhortation, teaching—all are part of the drill of the teacher, who learns to teach finally by teaching and who gains background by familiarizing himself with the understanding of others who have devoted themselves to the same task. "Be diligent in these things; give thyself wholly to them." Progress in understanding and expression comes only as the reward of application and wholehearted effort.

QUESTIONS

1. What are the essentials for a good Truth teacher?
2. Since Truth is infinite, what especial phase or principle of it is valuable for us to know?
3. Name some "words of the faith, and of the good doctrine."
4. Has concentration any bearing on the successful teaching of Truth?
5. Have all persons opportunity to speak and live by the precepts of Truth?
6. How do we progress in understanding and expression of the Christ?

Change of Address

When you ask us to CHANGE YOUR ADDRESS, please give your former address. Be sure to state which of our six magazines you are receiving. This will assist us very much, and also assure you that your address will be changed on all lists affected. Please inform us before you move if possible.

Silent UNITY

In quietness and confidence I realize my oneness with the Father and I am illumined with new understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded: also the name and date of the periodicals in which the testimonial appeared.

Hearken unto Me

FOR A number of years we had been having financial troubles caused by illness. A change of work and location seemed necessary. My husband took tests and started work in a distant city.

When it came time to arrange for moving our family everyone discouraged us because in this vicinity there are many industries plus a large naval base. But I held firmly to the consciousness that God had a place for us, and asked that we be placed where He wanted us. I remembered something that I had read in UNITY, "that we are channels for God-Mind and that God-Mind knows all the vacancies and will lead us to them if our mind isn't clogged with doubt and fear." The thought had worked successfully for the author and it also worked for us.

I decided that we might do better if I helped my husband find a place to live. A way developed for me to take the long ride free. When I arrived, he had an appointment to see a man about a small house which might do. As we talked to him, he said we might like the house across from him better. It was

exactly what we needed. A half-house with a piazza and large yard, and he didn't mind our having four children. Later he told us that he had refused people but had been waiting for the right people. Within a week we moved and all felt perfectly at home. All arrangements about schools and shopping are working out satisfactorily.

I feel that God has definitely answered my prayers. I am grateful to Unity for teaching me the way to effective prayer and for the affirmation which I read in the Unity publication. God bless you! —*Mrs. E. H. McI., Maine.*

MY HUSBAND and I bought a business which required more experience than either of us had. As it proved to be very costly it was necessary for us to sell immediately, and we were exceedingly troubled.

We wrote to you to pray for the immediate sale of the business, and above all, peace of mind for both of us. Within a short time there came to us a confidence that our prayers would be heard, and a glorious feeling of detachment. Within a week a deposit was made on the business at the price we were asking.

We are so grateful to God and to you for your prayers. It is thrilling to realize God knows our needs and is ready to answer us, even on short notice, when we call Him.

Am inclosing a love offering for your good work. —*Mr. and Mrs. J. C., New York.*

I Am the Light

I HAVE FOUND that Unity beliefs have made re-

ligion more interesting and have given me a clearer insight into meanings written in the Bible. I have a firmer belief in prayer, and the small misfortunes which used to upset me no longer loom so large.

In the January 1952 *Daily Word* was a wonderful poem which thrilled me and gave me new hope. I clipped it and hung it beside my bed. Then, I could see no hope for our dream of a home of our own coming true. But now we are planning to move into our new home as soon as school is out. Thanks for your help.

When I am restless, blue and discouraged all I need to do is spend some time with *Daily Word* and UNITY and I actually feel completely relaxed and become calm and peaceful. You at Unity have helped me so much and my faith and hopes for 1953 are high.—*Mrs. F. W. E., Missouri.*

He Shall Have Abundance

I WISH to thank you for your prayers and to say that I received my second Prosperity Bank yesterday. God has bestowed wonderful blessings upon us since I received my first bank. When I sent for it, I was very much troubled about the highway which was to come through our section of town. However, I did not fret, but blessed it and left it in the Father's hands. I tried in every way I could to encourage our neighbors, for so many of them are older than we.

Well, now it has been decided after many meetings that the highway will go high above the town through a pasture land. No homes will be disturbed.

The most wonderful part for us is that we have been able to secure a loan to have our own home repaired.

I thank and bless you every one for your prayers. I want you to know that through your teaching I have the comforting thought that I am never alone. There is God always, and you, to join in my prayers for anything within His will.—*M. G., Tennessee.*

INCLOSED find the savings from my sixth Prosperity Bank. Please send me another. In my last letter to you, I asked help in getting a child in our home to help fill my lonely heart since the sudden death of our only child. About the same time this last bank arrived. I was asked to take into our home a four-year-old boy and his mother, while she attended the local university in our town.

Though I had not really wanted an adult, we did take them both in, and they are very happy with us. I have full care of the child and I am getting paid for it, which is also a great help to us in spite of the fact that I was really expecting a refugee or orphan who would be our sole charge.

So often the thing we pray for comes to us even better than we are prepared to accept. Thanks for your part in this situation.—*Mrs. C. S. R., California.*

SINCE I have started using my Prosperity Bank, I have had much good come into my life. I know I have very definitely grown in faith through this drill.

When I received my first Prosperity Bank, which was around last August or September, I didn't believe that I could be prosperous if I wanted to. On

the little drill folder it says, "the size of the coin that you are to deposit depends on the amount you wish to save in your bank." At the time, I sneered and said that it depended on what you could afford, but now I know that you can afford whatever you want to. I made up my mind to save five dollars this time and I am gladly doing so. There was one day when I was down to my last nickel, which I lovingly and prayerfully put in the bank, and naturally God provided for me that very same day. Thank you so much for everything!—*E. McG., Colorado.*

Father, I Thank Thee

OVER A PERIOD of many months you at Unity have worked with me in working out a problem of employment for my husband.

Each step of the way has been worked out with prayer and with your help and God's guidance, we are today the owners of a business which promises to be all we hoped for.

It has been a revelation to me to watch each step unfold and be solved by Truth. While I have been a student for several years, this was the first time I had an opportunity to really use Truth from start to finish and to see how it can be used successfully in solving problems.

I am thankful for our new business but more so for the faith I have acquired which I know will stay with me the rest of my life. I know now how to use Truth and I am earnestly trying to live it every day.—*Mrs. A. J. F., New Jersey.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Unity, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cumbria—Alfred Williams, Derby & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Mary Adams, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 2215 7th; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morse, 144 Athol

Oceanside—Sonja Samiran, K P hall, 115 N Tremont

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Leroy Tuntland, 3940 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Mr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40 B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

San Rafael—Helen Wade, 701 Mission

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—Unity, 916 Riverside; Fredrick Robinson, 1118 B Mission

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 721 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium

Daytona Beach—Mary Huck, 128 B'way

Delray Beach—Frances Jarrell, 415 E Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th

Ft Myers—Ann Werner, Grand & Lafayette

Hollywood—Nora Campbell, 211 Morse Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Unity, City hall

Lake Worth—Maud Guitteau, 20 S Federal hgw

Miami—John Baughman, 158 NE 4th

Miami Beach—May Stoiber, 5501 Pine Tree

Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Kraft, Woman's League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak

Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, 1025 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 309½ Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Leslie, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 3902 Leffingwell
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Boierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 860 Young

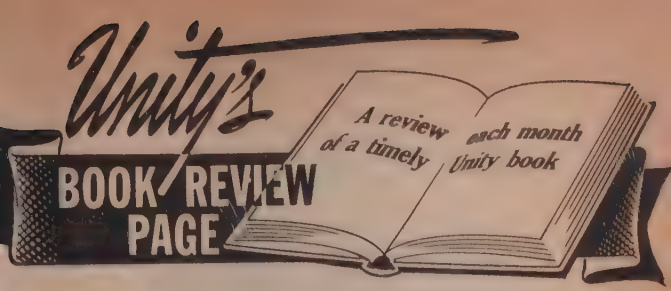
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Signora Eva Pasini Viale Coni Zugna, 11 Milano, (746) Italy.



Jesus Christ Heals

BY CHARLES FILLMORE

This book is a treasury of positive instruction for anyone seeking health. "Perfect health is natural," writes the author, "and the work of the spiritual healer is to restore this perfect health, which is innate and can be spoken into expression." In his first chapter, "Be Thou Made Whole," Mr. Fillmore analyzes the principles with which Jesus worked when He performed His healing miracles. The Christ power within man, which can heal his bodily ills, is especially emphasized.

Various phases of spiritual healing are thoroughly dealt with in the chapters "Healing through Praise and Thanksgiving" and "Healing Power of Joy." In the latter chapter Mr. Fillmore writes, "All healing systems recognize joy as a beneficent factor of the restoration of health to the sick." And here is one of the affirmations offered for joyous health: *I rejoice and am glad because Thy harmonizing love makes me every whit whole.* Most chapters include powerful statements that pinpoint the ideas for the reader. Also included in *Jesus Christ Heals* are question helps and an index to help the reader in his study.

(*Jesus Christ Heals* is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Prove Me Now		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
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	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.25
	Thank You, God		1.25

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Holy Bread	.10	Stream of Life, The	.10
Great Helper, The	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Golden Jubilee Thanks to You

In this Golden Jubilee Year of Unity Society of Practical Christianity, the Unity center in Kansas City, Missouri, Unity wishes to send heartiest thanks to everyone who has joined in prayer for the erection of Unity Temple in the Country Club Plaza district of Kansas City. We thank everyone who sent loving thoughts to bless this undertaking and everyone who shared his substance in the form of an offering to help make possible this realization of a dream of many years.

Unity Temple today stands as a symbol of the love and faith that has gone into its creation. It stands as a monument to the two great persons who founded the Unity movement and who helped thousands of others to find health, happiness, and prosperity. Every stone, every piece of steel, and every item of equipment is a tribute to the bountiful outpouring of God's substance from friends of Unity all over the world.

In this Golden Jubilee Year, which commemorates the fiftieth anniversary of the incorporation of Unity Society, it is fitting to call to mind the wonderful spirit of love and co-operation that has made Unity Temple possible. And it is this same love and faith that will help to clear the remaining financial obligation of $315,000 (as of May 1) and to dedicate Unity Temple entirely debt free in 1953.

Many have sent offerings to Unity School at Lee's Summit to help in this project, and Unity sincerely thanks you. (Since January 1, 1953, about $23,000 has been paid on the Temple obligations.) These offerings have been forwarded to Unity Society in

Kansas City; in the future if you wish to send offerings for Unity Temple, we should appreciate your addressing them to Unity Society of Practical

Christianity, 707 West 47th Street, Kansas City, Missouri.

Training School's Third Term Begins August 10

The opening date of the third term of the 1953 Unity Training School is approaching; and if you wish to attend this term, you should make reservation in the near future. The third term will be held from August 10 to September 4, and you may obtain registration blanks or information about any phase of the Training School program by addressing a letter to the Registrar, Unity Training School, Lee's Summit, Missouri.

A Career for Young Men

World conditions are daily bringing more persons to realize the utter necessity for competent spiritual leadership. Through its books and magazines, which go into more than a million homes; through its radio programs, which reach more than three million listeners; and through its Silent Unity ministry of prayer, Unity is doing its utmost to meet this need. Yet more needs to be done.

In more and more cities Truth students are joining together for study and prayer, forming Unity centers and churches. Today there is a constantly growing demand for young men to lead these groups. To meet this demand, Silent Unity is conducting an educational program to train young men who are vitally interested in Truth to be Unity leaders and ministers.

This is a practical program. The classes expertly equip the student to become

a Unity minister, and at the same time, work is provided in Silent Unity for students who need to supplement their incomes while studying for this most worth-while work of the Unity ministry.

Young men with good educational and cultural backgrounds and who can type forty-five words a minute are eligible to apply. There is no more rewarding field of serv-

ice open to a spiritually minded young man today than that of the Unity ministry. Further information may be obtained by addressing the Director of Silent Unity, Lee's Summit, Missouri.

Lowell Fillmore's Book Gives Help and Strength

Since the book *Things to Be Remembered,* a compilation of Lowell Fillmore's writings from *Weekly Unity,* was published nearly a year ago, many have found inspiration in reading its pages. Here is a letter from one of our friends, who tells how much the book has meant to her:

"I rejoice each day in my copy of the book *Things to Be Remembered.* Each chapter bears a wonderful message of help and strength."

You may have a copy of *Things to Be Remembered,* priced at $1, by addressing your order to Unity School of Christianity, Lee's Summit, Missouri.

Finds World Brotherhood through You

Here is a letter that speaks volumes about the work *You,* Unity's magazine for teenagers, is doing for the young people of the world. It comes from a boy in Germany:

"There has passed nearly half a year since you were so kind to put my name and address into the pen-pal list of *You.* I do not know how to express my gratitude. I received about fifty letters from all around the world, and every now and then there will come one more. I have pen pals in England; Canada;

U.S.A.; Bermuda; West Indies; South America; West, South, and East Africa; Iraq; Indonesia; Malaya; Philippines; Japan; Australia; and New Zealand. They have

brown, yellow, black, and white skins.

"My somewhat skeptical feelings were soon blown off by friendly, gay, thoughtful, warm, and charming letters. These letters showed that in the bottom of their hearts all people are the same. When they are talking to you all differences become unimportant. There does not speak a Mohammedan to a Christian, an Englishman to a German, or a colored person to a white one; there just speaks man to man, heart to heart, friend to friend. If you try to understand them you see that they are just like you, and the better you understand them the more you love them."

A Dream Comes True at Unity

A long-cherished dream of the founders of Unity, Charles and Myrtle Fillmore, has at last come true. Unity Farm and a small adjacent area is now incorporated into the town of Unity Village. As far as we know, there is only one other town like it in the United States—Boys Town, Nebraska. Every resident of Unity Village is connected in some way with the Unity work.

Unity Village includes about 1400 acres and is practically self-sufficient. It has its own lake and water system, a disposal plant, a central heating plant for the main buildings, and an electrical distributing system.

Unity Village is the world headquarters of Unity School of Christianity, and its main buildings are, of course, those that house the Unity work. The famous Unity Tower, the Silent Unity Building, the Administration Building, and the Printing wing together contain 250,000 square feet of floor space; and from these buildings more than two million pieces of mail are sent out each month to all parts of the world.

Unity Village also includes a number of residences, student and visitor cottages, picnic grounds, an amphitheater, and recreational facilities—plus orchards, a dairy barn, and other agricultural developments.

Note to Remember: Although Unity Farm is now the town of Unity Village, our post-office address is still Lee's Summit, Missouri. All mail should continue to be addressed to Unity School of Christianity, Lee's Summit, Missouri. If you like, however, you may send your letters to Unity School of Christianity, Unity Village, Lee's Summit, Missouri.

BRING

THE UNITY SUNDAY-SCHOOL LEAFLET

INTO YOUR HOME

You and your children can have the same instructive Sunday-school lessons that are used in the Unity Sunday schools. No matter where you live, the *Unity Sunday-School Leaflet* can come to you. It contains:

- International Sunday School Lessons (actual Bible text)
- The lesson in story form
- What the lesson teaches
- Unity's metaphysical interpretation of the lesson
- Questions
- A "Frank and Frankie" story based on the lesson

While the *Unity Sunday-School Leaflet* is planned for young people, it is also interesting and instructive to children and adults. By discussing and practicing the lessons from week to week you can guide your family in the use of Truth.

Mailed in sets of a month's supply (one copy for each Sunday plus a monthly *Teachers' Section*), the *Unity Sunday-School Leaflet* is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

It's coming—a new YOU!

Next month *You* magazine, Unity's Truth periodical for teenagers, is to be published in a completely new format that will make it even more pleasing and useful to its young readers than it has been in the past. Here are some of the new features:

NEW SIZE—the new *You* will be pocket size and will have sixty-eight pages, making it easier to carry, easier to handle, and easier to mail.

NEW INSIDE ARRANGEMENT—the new *You* will have easier-to-read typography, and the layouts will be redesigned. There will be no back-page continuations of the stories, so that readers will not have to turn to the back section to complete a story.

NEW COVER DESIGN—the new covers will be modern and striking, and we feel sure they will appeal to the young readers.

The editors of *You* have put much time and thought toward making this change. They have considered the ideas that *You* readers have sent in and incorporated into the new *You* many of these worth-while suggestions.

Some things about *You* magazine, however, will not be changed. *You* will continue to present fine, uplifting articles, poems, and stories to inspire young people and to help them meet life successfully. The magazine will continue to meet the same high standards of editing and preparation that it has maintained since it was first published nearly three years ago. And best of all, *You* will retain its low subscription price of $1 a year. Why not order a subscription for some young person today?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Do You Listen to the Unity Radio Programs?

Check this list to see if there is a "Unity Viewpoint" program broadcasted in your locality:

California—KRE, Berkeley; KWIK, Burbank; KFAC, KLAC, KRKD, Los Angeles; KROW, Oakland; KGMS, Sacramento; KSON, San Diego; KIST, Santa Barbara; KSRO, Santa Rosa; KHUB, Watsonville. *District of Columbia*—WFAN, WOOK, Washington. *Colorado*—KFXJ, Grand Junction; KCRT, Trinidad. *Florida*—WJAX, Jacksonville; WTSP, St. Petersburg; WIRK, West Palm Beach. *Georgia*—WBGE, WGLS, Atlanta. *Illinois*—WJBC, Bloomington; WNMP, Evanston; WAAF, Chicago. *Indiana*—WGL, Fort Wayne. *Iowa*—KBUR, Burlington; WMT, Cedar Rapids. *Kansas*—KAKE, Wichita. *Louisiana*—WXOK, Baton Rouge; KAOK, Lake Charles; WBOK, New Orleans; KCIJ, Shreveport. *Maryland*—WSID, Baltimore; WARK, Hagerstown; WINX, Rockville. *Massachusetts*—WHEE, Boston. *Michigan*—WJLB, Detroit. *Missouri*—WHB, Kansas City; KSTL, St. Louis. *Montana*—KGHL, Billings. *New Jersey*—WVNJ, Newark. *New York*—WWOL, Buffalo; WJJL, Niagara Falls; WNBZ, Saranac Lake; WNDR, Syracuse. *Ohio*—WADC, Akron; WDOK, WJMO, Cleveland; WMOH, Hamilton; WTOL, Toledo. *Oklahoma*—KBYE, Oklahoma City. *Oregon*—KPDQ, Portland. *Pennsylvania*—WIBG, Philadelphia; WPIT, Pittsburgh, *Tennessee*—WNAH, Nashville. *Texas*—KIXL, Dallas; KELP, KSET, El Paso; KTAN, Hereford; KLBS, Houston; KEVT, Kerrville; KTXL, San Angelo; KMAC, San Antonio. *Virginia*—WANT, Richmond. *Washington*—KVI, Seattle. *Australia*—2KO, Newcastle, N.S.W. *Puerto Rico,* WKAQ, WNEL, Santurce.

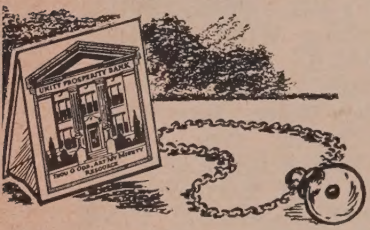
Consult your local newspaper for time of programs, or write to Unity for a complete radio schedule.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Have You Claimed Your Reward?

"If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." You have, no doubt, heard this promise of Jesus many times; but have you ever definitely and positively claimed your reward under it? Why not do so now? It is neither difficult nor impractical; in reality, it is very easy to do.

You can begin right now to increase your faith and multiply the good in your life through the Prosperity Bank plan. Following this plan will help you keep your faith high and build a greater consciousness of prosperity in your life. In addition, you have a convenient method of sending UNITY to your friends. Use the coupon below to order your Bank today.



Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-8-53

You Are Invited

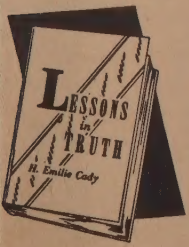
TO JOIN IN LESSONS IN TRUTH WEEK

September 14 to 20 is Lessons in Truth Week, and for the twentieth year in succession Truth students in many parts of the world will have opportunity to join in reading Unity's basic textbook, *Lessons in Truth.*

At this time you will learn how to bring more good into your life and to claim your inheritance as a child of God.

"All that God is and has is in reality for us, His only heirs, if we only know how to claim our inheritance," says H. Emilie Cady, the author. From her own experience she wrote *Lessons in Truth* so that others could learn to use the wide spiritual knowledge she had gained. In the years since the book was written—over sixty years ago—many hundreds of thousands of persons have benefited from reading it and using its teaching.

By participating in Lessons in Truth Week you can benefit from Doctor Cady's experience and learn how to find better health, increased prosperity, and greater happiness than you have ever known before. Joining with others the world over in reading *Lessons in Truth* and in praying and meditating upon the ideas that the book contains will give you added inspiration to use these ideas and to bring your good into reality.



To join in Lessons in Truth Week, you need the book *Lessons in Truth,* your Bible, and *The Lessons in Truth Study Guide,* which is sent without charge with each copy of *Lessons in Truth.*

Send for your copy of *Lessons in Truth,* priced at $1, receive the free study guide, and observe Lessons in Truth Week this year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Thy Blessing, Lord, on All Vacation Days!

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love thee, Master, feed thy sheep.

Be thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask:
New strength to face the waiting valley task,
New light to lead through shrouding valley haze!
Thy blessing, Lord, on all vacation days!

—*Molly Anderson Haley*

UNITY

AUGUST 1953